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- SHOULD THE CHURCH BE IN THE BINGO BUSINESS?
- MIKE MANSFIELD — FOREIGN POLICY WATCHDOG

MARCH
1959
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INFORMATION

THE CATHOLIC CHURCH IN AMERICAN LIFE



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THE CATHOLIC CHURCH IN AMERICAN LIFE

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COVER: One of 75 portraits which appear in the book JESUS LOVED THEM by Sam Patrick; © 1957 by P-G Service; published by Prentice-Hall, Inc., Englewood Cliffs, New Jersey.

NEXT MONTH

Articles you won't want to miss: Advice on how to avoid mental illness, a more common disease than most people imagine—An exclusive, penetrating analysis by an American Diplomat in Washington entitled "Vote NO on Red China."

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'THE CHURCH IS NEVER RIGHT'

Mention the Catholic Church and some men lose their power to reason. On any other subject they are balanced, fair-minded, even sharp in their analyses. But the words "Catholic Church" ring in their ears like a bell; up go their dukes and they come out swinging. Their inflexible principle is: If the Church holds it, blast it.

While large numbers disagree in good faith after careful scrutiny of the Catholic position, too many lash out blindly, refuse to apply simple logic and sane reasoning to their statements. If the Church takes a stand, it *must* be wrong. Therefore, even without examining it, oppose it. Squelch it. Bat it down.

This leads the gladiators to contradict themselves almost in the same breath. For example:

POAU demands that American Cardinals lose their citizenship for voting in a papal election. The Vatican is a sovereign government, they claim. Then a U. S. ambassador to the Vatican is proposed. Can't do! they scream. The Vatican is *not* a sovereign government. It's part of the Catholic Church. Don't violate the American principle of separation of Church and State!

They want it both ways. Not only Catholics caught this "double play;" Baptists called a foul, too.

Or take the education issue. Secularists insist there be democracy and equality. Everyone must get a fair shake. But while preaching equality, the secularists grabbed the public school system for themselves. No equality, now. The secularist has the government pay for the kind of religion *he* wants—no religion at all. Despite our being a Christian

nation, God has been kicked out of the public schools. And the Church is "unconstitutional" when it attempts to get Him back in.

In politics, these people rail violently against loyalty oaths. Such oaths violate conscience and smack of tyranny. That is the battle cry. But how many of them will be heard defending a Catholic's right to be President without issuing a manifesto of loyalty?

When the Church labels artificial birth control, abortion and mercy killing as sinful, she is accused of encouraging overpopulation and misery. Scientists who help increase our life span are not charged with fostering overpopulation. They are hailed as heroes, as well they might be. But let the Church teach reverence for life and she is hailed into court—a villain.

Why? Why the closed minds?

Could it be that these antagonists, intelligent and good-willed about everything else, allow emotion to overcome reason when they speak of the Church?

It is no surprise that such is the case. Ever since Christ first uttered them, the words "I am the Truth" have raised many men up to God. But many of His words caused the hard of heart to "walk no more with Him."

As Christ accepted these reactions with patience, sympathy, understanding and love, so must Catholics today accept them. Only in this way will blind eyes be opened and those having hard hearts be prepared for His grace.

K. A. L.

Should the Church be in the BINGO BUSINESS?

She says...YES! *He says...NO!*



**Do the weekly parish games injure the Church's reputation?
Or is this a perfectly innocent way to raise funds? A Bingo
fan gives her side following
the anti - Bingo gentleman,
who claims:**

I'm Against Gambling

by WILLIAM O'FAOLAIN

I ENJOY AN occasional glass of beer or a martini, but I would not want my parish hall turned into a beer garden or a cocktail lounge.

My wife and I enjoy a cool dip in a clear lake or a splash into the surf, but we do not attend Mass in our swim suits.

And I get a kick out of a penny ante poker game or a side-bet on the World Series or the Rose Bowl, but I do not want my Church to compete with the Las Vegas gambling joints.

I do not believe that gambling in itself is morally wrong—any more than is a slug of Old Grandad or a pair of bathing trunks. But not everything which is morally permissible is proper and suitable for the Church.

Granting the morality of gambling and lotteries, I object to the systematic fund raising by these methods which is carried on by many pastors. Compelling reasons of prudence and wisdom lead me to this stand. I am positive that in the long run the Church in America will be better off to abandon Bingo raffles and other large-scale gambling and lottery activities.

In the first place, most of our



Protestant neighbors are convinced that all forms of gambling are evil. Frankly, I consider the Protestant case against gambling to be built on circumstantial evidence, but I do not believe that any reflective Catholic can brand all his non-Catholic neighbors as either weak or pharasaical.

Perhaps, in strict justice we can ignore their sensibilities in this matter, but we must also ask ourselves whether our attitude toward our separated Christian brethren should be dictated by justice or by charity.

HOW MANY SINCERE Protestants are repelled by the undignified fund-raising methods employed by many Catholic parishes? How many good people dismiss the thought of further inquiry into the teachings of the Church when they see our parishes engaged in practices commonly associated with racketeers and hoodlums?

Most corporations value their good will as an asset which may run into the millions of dollars. On the other hand the Church in many areas is bartering away this community good will for the sake of a few dollars collected by ordinarily illegal means.

A maxim in moral theology states: An action which, though good, appears evil to the onlookers, should not be performed unless grave inconvenience would result from its omission.

How many pastors can honestly say that their financial position would collapse if they gave up gambling schemes? What anyone can observe is that many parishes

with similar financial problems manage very well without benefit of Bingo and big-time raffles.

What is more, gambling as a means of church support strikes at the heart of Christian charity. Gambling deprives millions of Catholics of the full measure of merit which would accrue from their alms.

One midwestern bishop considers this alone to be ample reason to discourage all church gambling. By tying strings to their dollars and hoping to win back far more than they have given (even though the odds are astronomically large against them), these people are de-supernaturalizing their giving.

They are in the same category as the people who support their aged relatives in the hope that they will be remembered in the will. The Christian reaps the greatest merit from his alms-giving when he gives freely, cheerfully, and without any hope of financial gain.

Again, in the usual lottery or Bingo game, a part of everyone's contribution must be set aside to pay for the prizes. Part of each dollar goes to the lucky winner, not the Church. In the rarest instances can this be considered alms to the poor.

BEYOND THE ADVERSE effects of gambling on our Protestant friends and on those Catholics who support church gambling is the insidious effect on the community itself. In all but three states—Nevada, New York and New Jersey—the typical church gambling devices are illegal.

The law generally makes no ex-

“Church Bingo encourages contempt for the law”

ception for gambling under “good” auspices and gambling under “bad” auspices. The pastors who defy the law are helping break down that respect for law and authority which they decry in the case of juvenile delinquents, race rioting, bombing of churches and synagogues, and extra-legal maneuvers to avoid school integration.

They cannot have it both ways. Except for a few localities, the sponsorship of gambling by a church—or a Mafia ring—is illegal and can only be interpreted as open contempt for the law.

Pastors have no authority to dispense themselves or their parishioners from the laws of the community. Father X may not like the idea of a 20-mile-an-hour speed limit on Main Street, but he has no right to authorize his parishioners to drive 35 miles an hour. He can, if he wishes, ask for a higher speed limit or for a referendum which would alter the state’s anti-gambling laws.

Until the laws are changed these pastors and parishioners cannot consider themselves good citizens if they continually break the law and encourage others, even children, to break them.

Most Americans, regardless of church affiliation, expect the churches to uphold the laws of the community provided these laws do not command us to violate our consciences. In fact, Christians can expect the Church to walk the second mile to provide a wholesome example.

The objectives of the various state and municipal anti-gambling laws are not hard to understand. Organized crime in the U. S. rests on a tripod of gambling, prostitution and narcotics. In order to curb the power and trim the revenue of such crime syndicates, the states have enacted laws which make gambling a crime in the eyes of the state.

A CITIZEN is perfectly free to advocate legalized gambling, legalized prostitution, and legalized narcotics. However, until the community is persuaded that his view is the sensible one, he cannot excuse himself from observing the law.

Experience has shown again and again that exemption of churches from the provisions of these gambling laws is unwise. You soon see the familiar situation in which the hoods take over the Bingo and raffles, relieving the pastor of bothersome details, and turn over 10 or 15% of the proceeds to the parish or church society whose name and prestige they borrow. They pocket the rest.

A few years ago, a group of promoters sponsored a \$1-a-card Bingo in the municipal auditorium of one of our large cities and attracted as many as 5,000 players a night. The pastor got a 5% cut of the profits until the local newspaper exposed the deal.

I submit that those pastors who object to anti-gambling laws have only one course open to them: agitate for their repeal. They cannot

What Do YOU Think?

The editors of INFORMATION are anxious to learn your views on this controversial question of the Church and Bingo. The best pro and con letters, from laity and clergy, will be published in a future issue. Mail to:

Editor, Information Magazine
180 Varick St., New York 14, N. Y.

take the laws into their own hands without bringing discredit on the Church they represent. The added fact that such extra-legal gambling usually exists only by intimidation and bribery of local officials who are sworn to uphold the law further disgusts our non-Catholic neighbors.

UNDOUBTEDLY A lax attitude toward law observance and enforcement leads some Catholics to patronize other illegal activities not sponsored by the Church. Pastors who encourage their people in such anti-social attitudes must bear some responsibility for the consequences which occasionally include prison sentences, financial ruin of families, loss of employment, etc.

Recently I dropped in at a bazaar held to support the Catholic high school in my hometown. This "bazaar" could well be called a School for Gambling. Young men and women, even pre-teens, were introduced to craps, roulette, 21, chuck-a-luck and almost every other type of gambling device but Russian roulette.

Many of our non-Catholic friends form their opinion of the Church from random impressions of the local and national scene. They see,

for example, open defiance of the law by Catholic priests and laymen and the systematic instruction in gambling techniques at church affairs.

On the other hand they know, if they are reasonably well-informed, that organized crime in the U. S. is controlled by Italian and Sicilian mobsters whom they presume to be Catholics.

They may not stop to think that these hoodlums are a source of shame to the majority of honest Italian-American and Sicilian-American citizens. And they may not realize that these gangsters have probably not seen the inside of a Catholic church since their baptism or First Communion.

MANY OTHER OBJECTIONS can be made to church gambling. The stultifying effect of big-time gambling on parish life is a sad and all too common phenomenon.

Church facilities are turned over to a crowd of Bingo addicts one or more nights a week and that just about constitutes the social program of the parish. As it happens, however, the Bingo set consists mainly of middle aged women who come from a radius of 30 miles to compete for the BIG prizes.

Since Bingo and raffles bring in substantial sums, few parishioners bother to go to the work of organizing church suppers, bake sales, dances, teen-age parties, amateur theatricals, rummage sales, or ice-cream socials. Too much work for too little moolah.

Our Protestant friends obviously work much harder at raising funds for their churches than we do. But we will not recapture the family spirit of the parish by catering to a single age and sex group which enjoys weekly Bingo.

And in the long run we will not develop intelligent attitudes toward church support so long as parishioners are under the impression that the Church of Christ can be sustained by corn games and lucky numbers.

Many priests with whom I have discussed these points admit they are embarrassed and bored by the Bingo routine. They would be glad to chuck it all overboard if they could be assured their people would respond to the full financial demands of a church, school, rectory, convent, special assessments, etc.

The mission of the Church in this country is too important to be jeopardized by the issue of gambling. The widespread scandal, the disrespect for law and authority, the resulting anti-social attitudes, the de-supernaturalizing of giving to God, the tremendous waste of time and talent, the damage to a healthy parish life are more than enough reasons why our parishes and Catholic organizations should keep free of all gambling and lotteries.

But she argues:

I See No Wrong In Innocent Fun

by MARCY BUSHNELL

I SPENT LAST evening sitting around a table with nine other women and two men. There are some who would like to think of us as hardened criminals, because they'd say we were gambling openly and shamelessly. We were playing Bingo in a church basement.

The basement was jammed with people concentrating on numbered cards. Some had three cards, which they had selected from a pile after paying an admission fee of two dollars. Some had elected to pay an extra dollar which entitled them to an additional three cards. Their eyes darted down the columns of numbers, their fingers busy with plastic markers as they listened to the announcer's "B4 . . . G 47 . . . O 70. . . ."

THERE WAS A happy shriek of "*Bingo!*" from a woman at my table. Her hand shot into the air, and a man worked his way through the crowd to her. He called out the five-numbers-in-a-row she had covered with markers, and the announcer checked them off.

"Right!" he said. "Are there any other Bingo's?"

There were. Three other hands were being held up in different parts of the auditorium. Their cards were checked.

"We have four winners" said the announcer. "This was a \$10 game, so each winner gets \$2.50."

Attendants made their way to the winners with the cash. The hardened criminal at my table pocketed her \$2.50. Her cheeks were flushed with excitement as she accepted the congratulations of her friends.

"This is the first time I've won this year," she said.

How had she made out? She paid two dollars admission and bought three cokes, one for herself and the others to treat her friends. Total spent: \$2.30. Total winnings: \$2.50. Net profit: 20¢. Big deal. *This* is what they call aiding organized crime? Helping fill the coffers of gangsters? A disgrace to the Church?

OF COURSE, YOU can't argue from the particular to the general. You can't argue that because some Bingo games are run honestly, afford innocent amusement, and raise money for a worthy purpose, that all Bingo games are honest and worthwhile. But by the same token, neither can you argue that because some Bingo games are run by professionals intent on lining their own pockets, all are suspect.

Is Bingo "gambling"? It depends upon what you mean by gambling. Is gambling wrong? Again, it depends what use you make of it. My dictionary gives four definitions of the word "gamble." Let's see how Bingo measures up to them:

1. *to play at any game of chance for stakes.* Yes, in this sense Bingo may be called gambling, though if degree enters the matter, the

"stakes" are hardly worth writing home about.

2. *to risk money or anything of value on the outcome of something involving chance.* Bingo is not gambling by this definition, for money is not being so risked. It is not being risked at all. Money is being *paid* as a legitimate admission fee, just as one would pay to go to the movies or bowling. You don't "risk" your money at the movies if you don't happen to like the picture, or at bowling if you don't score well. Nor do you "risk" your money if you don't win at Bingo. In all cases, you have merely paid for an evening's entertainment.

3. *to lose by betting.* This definition does not apply, either.

4. *any matter or thing involving risk or uncertainty.* As pointed out above, Bingo involves no "risk." How about uncertainty? Well, of course. Everything in life is uncertain. You can't be sure, beforehand, if you'll win at Bingo, any more than you can be sure you'll get a tender piece of meat from the butcher, or a passing mark in the course you register for at the university.

BINGO, THEN, QUALIFIES as "gambling" only under the first definition. So we have to ask if gambling is good or bad.

Gambling, like everything else, is good in itself. God made everything good, and intends man to use it properly. It is only the misuse of a thing that is bad.

Gambling is one of those words that have become tinged with evil in the average mind, simply be-

cause they have so often been misused. Drinking is another, drugs another, and sex is perhaps the prize word of this kind. Yet all are good, and we are meant to make proper use of them.

Therefore, if Bingo is gambling, it is improper only if improperly used. Has it been misused? Of course, just as has everything else. But legislation is at work increasingly to make the game once again what it was in the beginning: an evening's entertainment with modest prizes, for the benefit of a worthy cause.

WHY, THEN, ALL the storm and fury? Many Catholics are sincerely troubled because they are accused of offending their non-Catholic neighbors. What puzzles them is that their own personal non-Catholic neighbors on the block, far from being offended, go with them to Bingo and seem to enjoy it. More and more Bingo games are being held by non-Catholic churches and by fraternal organizations.

If you track the storm to its source, you find it coming from fiery sermons by some few non-Catholic clergymen, and written denunciations by some few non-Catholic writers. There is even a well-financed "anti-Bingo" lobby.

But fortunately, the great body of non-Catholics think no more of our playing Bingo than they would of our playing Parcheesi. In fact, the majority of weekly Bingo crowds in many church halls—90% in some city parishes—are not Catholic.

These many non-Catholics,

knowing how much parochial schools and other church contributions aid their community, are willing to help the Catholic parish in a material way. Bingo is one of the few ways, if not the only practical way, to bring outsiders to the support of the parish, regularly and in great numbers.

REVENUE FROM Bingo helps a church to perform its vital functions, ministering to its parishioners and running its school. If Bingo were not morally permissible it would not be used as a means of revenue, for the Church knows better than any of her critics that a wrong means may not be used to attain a right end.

Yes, I play Bingo—but not to support my church. I support my church with regular contributions according to my means—and try to salt them with sacrifice to make them more fruitful.

Why, then, do I play Bingo? I play it for fun.

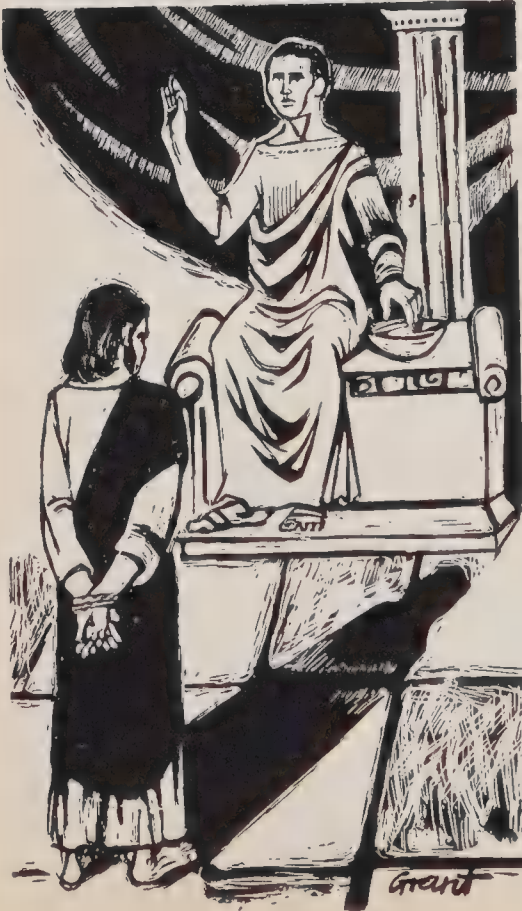
IT IS INNOCENT fun, and the money I spend goes to a good cause. I spend no more than I would for other legitimate amusements. It is money set aside for recreation, and does not deprive my family of anything. It doesn't even deprive my family of *me* because I don't play that often—and when I do play, my family is usually playing right beside me!

I don't ever expect to go broke playing Bingo, because not enough money is involved. For the same reason, I don't ever expect it will make me rich. But it is fun. Bingo, anyone? ■ ■

The Stations of the

The accompanying text and illustrations are from *Stations of the Cross*, a new 10¢ pamphlet published by the Paulist Press, 401 W. 59th St., New York, N. Y.

The text is based on meditations composed by Father Joseph McSorley, C.S.P. Patricia Grant created the original art work especially for the pamphlet, which is designed for public use and private devotion.



THE DEVOTIONS known as the Stations or The Way of the Cross originated, tradition holds, with the Mother of God, who daily revisited the scenes of Christ's Passion.

Because she had made the journey with Him, Mary could pause at the exact places where He received His Cross, where He fell, where He met Veronica, where He was nailed to the Cross, where He died.

It is doubtful that the Stations Mary traveled compare identically with our present fourteen. In the early pilgrimages to the Holy Land, nothing resembled the "Via Dolorosa" of today. The earliest writ-

I

Jesus Is Condemned to Death

I appeal to You, Blessed Jesus, in the majesty of Your calm dignity, amid a storm of curses and insults. Grant me some little share of that perfect, divine tranquillity which You never lost. I, so easily stirred, so quick to anger, so anxious to repay insult with insult, and blow with blow, need the assistance of this example. From You, Blessed Jesus, I ask for some little share of that gracious kindness, and that tender affection which you showed, even toward those who outraged and abused You.

Cross

ten account, about 1460, listed 14 stations, but only five resemble those observed at present.

Until 1731, when Pope Clement XII finally set the number to be used in devotions, there had at times been as many as 37 and as few as seven, which were called "The Seven Falls."

The inability of many to make the pilgrimage to Jerusalem and the domination of the Holy Land by pagan powers prompted reproduction of the Passion scenes. The first of these appeared in a series of chapels built in the early 15th Century by Dominicans at Cordova, Spain.

Indulgences were obtained at the request of the Franciscans, the Order which since 1342 has held the guardianship of the Holy Places in Jerusalem. Even today, Stations built in churches or convents must be blessed by a representative of that Order when possible.

The Lenten Season encourages the Faithful to turn to these replicas, which are in truth monuments to our own infinite value in the eyes of Christ. A moment's meditation before each reminds us that our souls were bought with the utter humiliation, agony and death of the One Who Was Perfect.



II

Jesus Takes the Cross

I appeal to You, Blessed Jesus, so obedient in taking up Your Cross, and so indifferent to its weight. Inspire me with Your heroic, self-forgetful spirit. I resent my crosses and I am all too ready to judge that my troubles are too much for me. Now, bowed in shame, as I look upon You bearing Your heavy cross, I ask You to help me to carry all my burdens in the spirit of perfect resignation.



III

Jesus Falls the First Time

I appeal to You, Blessed Jesus, lying helpless on the ground, for the grace to learn many lessons. When borne down by the weight of a burden seemingly beyond my strength, I so quickly pray to be rid of it. I complain that God has forgotten me, and decide that I will no longer obey His Will. I now ask You to make me so loyal, brave, and persevering, that the strength of my soul may outlast the strength of my body. I will do all things in imitation of what You did for me and for every other sinner.



IV

Jesus Meets His Mother

I appeal to You, Blessed Jesus, wounded not only in Your body but in the tenderest affections of Your soul by this blow to Your Blessed Mother. Help me worship the Holy Will of God, even if all the evidence in the world be brought forward to make me doubt His love. Even when the useless sufferings of the innocent tempt me to doubt and question, give me the grace to imitate You by following closely along the path God has marked out for me.



V

Simon Helps Jesus Carry His Cross

I appeal to You, Blessed Jesus, Who makes bitter things sweet, hard things easy, and shameful things glorious. Work a miracle in this selfish, sinful heart of mine. I am always reluctant to accept the cross. When called to be Your companion in hardship or humiliation, or pain, I shrink away in fear and unwillingness. I beg of You the grace to realize that to suffer with You, to walk in Your footsteps, to help to carry Your cross, is a most precious privilege, the highest honor and the greatest satisfaction that the soul can ever know.

VI

Veronica Wipes the Face of Jesus

I appeal to You, Blessed Jesus, bleeding from Your wounds, bent under the weight of the cross, publicly humiliated, on Your way to a criminal's death. I ask for some measure of this brave woman's spirit. For pity, and sympathy, and love are born in hearts that resemble Yours. I am so harsh and unfeeling about the troubles of others. I have many times passed You by, in the person of some poor sufferer. I beg that I may resemble Veronica in pity for the unfortunate, in readiness to comfort all who suffer.





VII

Jesus Falls the Second Time

I appeal to You, Blessed Jesus, so changeless in Your purpose, so strong of will, so true and faithful in every test. I ask You, out of the depths of my weakness to give me some share of Your divine perseverance and loyal will. I am so fickle and weak-hearted; so ready to change my decision and go back on my word. I ask You to give me some little share of Your courage. From now on, despite all disappointment, pain or failure, keep me loyal to the duty which the Heavenly Father has laid upon me.



VIII

Jesus Speaks to the Women of Jerusalem

I appeal to You, Blessed Jesus, so self-effacing, so generous in belittling Your own needs. I ask that You give me some share of Your perfect charity. I make myself the center of the universe, exaggerate my deeds and my sufferings. I persistently press upon others my claim to attention and sympathy. I now ask You to open my eyes and to let me see myself in all my selfishness.

IX

Jesus Falls the Third Time

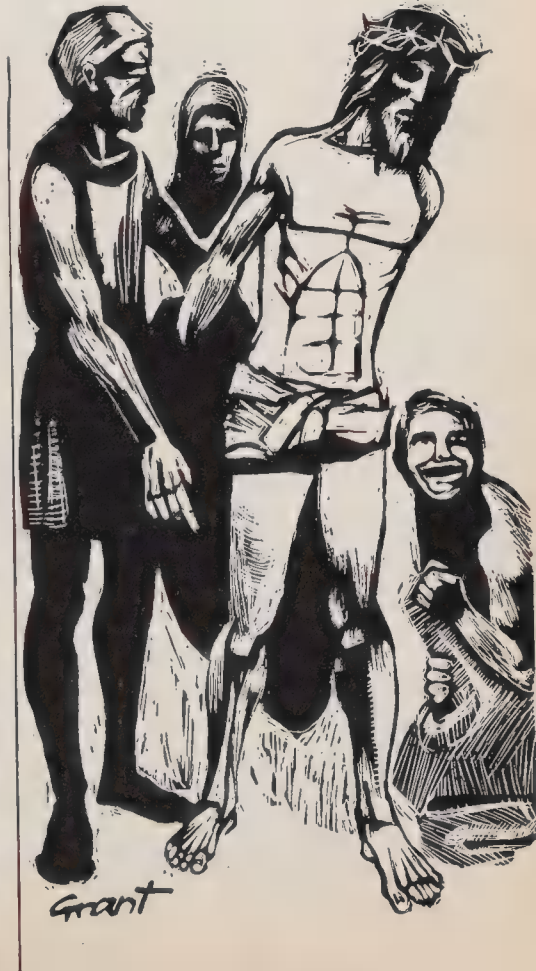
I appeal to You, Blessed Jesus, so very unique among men, and in particular so unlike me, the weakest and most changeable of all. I ask You to grant me some little share of that constancy which I so sorely need. Time and again, I have started out on the path indicated by the pointing finger of God. Time and again I have been tried and tested. Time and again I have fallen. Help me to remember You, helpless but unyielding. Make me, like You, inwardly victorious over pain, depression, and the cruel sense of failure.



X

Jesus Is Stripped of His Garments

I appeal to You, Blessed Jesus, cruelly hurt by the stripping off of blood-encrusted garments, and shamefully humiliated before the public gaze. You speak no word of protest or self-defense. I am so quick to justify myself, even when at fault, and so ready to make excuses for my misconduct. I am so ready, even at the expense of truth, to shield myself from the slightest humiliation. I ask You to make me ready to bear all humiliations patiently.



XI

Jesus Is Nailed to the Cross

I appeal to You, Blessed Jesus. I ask that I may share Your readiness for sacrifice. The nails that fasten You to the cross, rebuke me for my disordered love of liberty. Give the grace of perseverance to every willing servant of duty; to all who are fastened to the cross of ill-fortune or persecution; of sickness, or calumny, or shame. To those in religious life who for love of You bind themselves by vows or promises; to every wife and husband, bound by their marriage vows; give to all these, Blessed Jesus, the grace to be true till death.



XII

Jesus Dies on the Cross

I appeal to You, Blessed Jesus, the one perfect Man of all the millions who have lived. You were wholly obedient to conscience throughout Your life. You never put pleasure before duty, or self-will before the will of Heaven. And so I ask of You that I may share the ever-present sense of consecration which was Yours. I, who cannot honestly say of my past years, that they have been lived in perfect accordance with the Father's Will, now ask for grace to spend all of life still left me in whole-hearted obedience.



XIII

Jesus Is Taken Down from the Cross

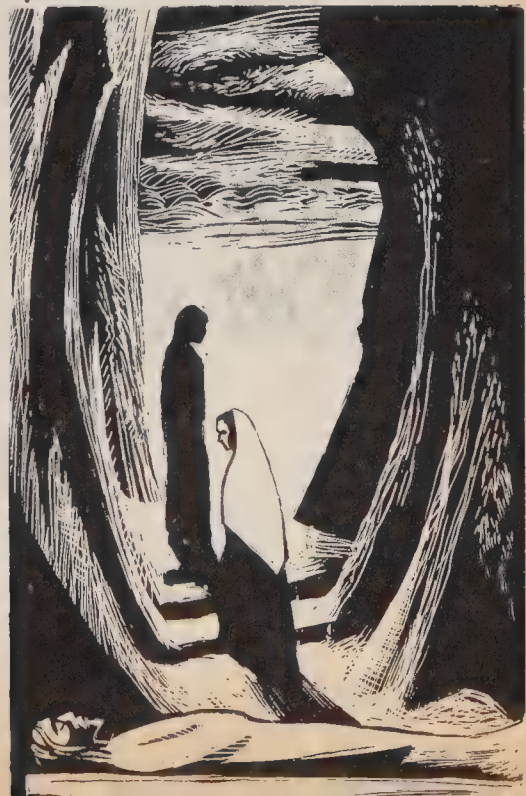
Blessed Jesus, I dare to speak. I appeal to her, whose heart is an image of Your own, to her, the Refuge of Sinners. I, and all others who have betrayed and crucified Christ, may go with perfect confidence to you, Mother of Sorrows, broken-hearted in your desolation. Seeing your grief, watching His wounds and bruises, I begin to know what it was I did, when I turned my back upon my God, and joined the company of sinners. Sorry and ashamed, I beg forgiveness and ask the grace to remember my sins.



XIV

Jesus Is Buried

I appeal to You, Blessed Jesus, dead in the sepulcher, but living in the hearts of those who worship You. You are ever present, ever loving, always ready to guide and protect; to comfort and to console. I ask that You grant me a sense of constant awareness of Your presence. My mind cannot understand, nor my imagination picture all You have done for me; all You are prepared to do. But this I know, that You are present here within me now, never to depart unless by my own choice. So I take You as my Friend, now and forever.





New York Times

**Montana Mike believes in
on the Senate's foreign**

Mike Mansfield

—foreign policy watchdog

by CLARENCE M. ZENS

As managing editor of THE CATHOLIC STANDARD, Washington diocesan newspaper, Mr. Zens keeps a critical eye on the Capitol Hill personalities.

HERE IS A quiz on current events that will stump practically nobody: In the 1958 elections, what Democratic candidate for a second term in the Senate won more than three-fourth of the votes cast in his state, was born in an

East Coast city of Irish Catholic parents, and served several previous terms in the House?

The answer is obvious. Who else but Senator John F. Kennedy of Massachusetts?

But wait. Senator Kennedy's total, an awe-inspiring 1,359,000 votes against 490,000, did not quite reach 75 per cent.

Another man fits every part of the question. He is Senator Mike Mansfield of Montana. Born in

ielding a heavy knife

id and defense proposals that get out of hand.

He has the cool judgment of ■ prof on hot issues

New York City in 1903, the son of Patrick and Josephine O'Brien Mansfield, he served in the House for five terms, from 1943 to 1952. He was returned to the Senate last November with 76 per cent of his state's ballots.

Montanans have thus demonstrated their fondness for Mike Mansfield. Some others who know him well, his Senate Democratic colleagues, have given him a similar vote of confidence. Before the end of his first term he was chosen assistant majority leader. He has the same job in the 86th Congress.

THIS IS UNUSUAL popularity. Even more extraordinary is the way Mike Mansfield has earned much of it—through serious study and criticism of U. S. foreign policy.

In times like these, it often seems as if there are as many foreign affairs spokesmen as there are men in public life. In many cases, it is hard to tell genuine criticism from narrow partisanship. A bewildered and anxious citizenry, desperately disappointed at the little progress shown by the policy-makers, has become just as disenchanted at their challengers.

BUT THEY CHEER for Mansfield. Why? If he has any easy solutions to our peace problems, he has yet to offer them. Though outspoken, he shows no headline-happy talent for colorful invective. He avoids the building of any emotional claque.

The fact is that Senator Mansfield wins a respectful audience mainly because he is considered to be a man who has "done his homework." Name a trouble spot—China, Southeast Asia, North Africa, the Middle East, Berlin—and he has been there, asking his own questions. His comments are supported by first-hand notes.

AT THE SAME time, Senator Mansfield brings the longer focus of the historian into Congressional foreign affairs discussions. He still describes himself, long after coming to Washington, as "on leave as a professor of history at Montana State University." Those ten years of teaching are still very much with him.

To this combination add a strong strain of Western horse sense, and you have what Senatorial observers call an "expert" in a field that is really too vast and complex to admit of experts.

MIKE MANSFIELD is a man who does not hedge meeting hot issues head-on. His answers to questions are direct and clear, his statements not subject to double interpretation, his voting record in Congress right down the line.

It becomes easy to know, then, where he stands on a variety of important U. S. policy matters. Here are some of the vital areas where his clear-cut views have had telling effect in Congressional thinking:

FOREIGN AID

One of the firmest of the internationalists, Senator Mansfield nevertheless brandishes a prominent knife when the foreign aid allocations are sent up to the Hill. Foreign aid, in his mind, is the kind of enterprise that must aim at putting itself out of business as soon as possible.

To this end, he favors programs that promise to make the receiving nations *less* rather than more dependent on the U. S. He prefers loans to grants, economic rather than military assistance, and the use of food surpluses over dollars in straight handouts.

Big U. S. establishments existing as separate isles of luxury overseas make him wince. The troops he wants sent home as soon as prac-

ticable. The elaborate propaganda setups that try to peddle American-style democracy in places like Burma or Vietnam are regarded by him as worse than useless.

He said once to his colleagues: "I tell the Senate frankly that I am disturbed when I am told by the Prime Minister of a Southeast Asian country that 'the improvement in relations between your country and mine dates from the discontinuance at my request of your aid program.'"

"The Southeast Asian peoples seek material progress, it is true. . . . They do not desire a material progress that is made to order for them in the United States, in Soviet Russia, or anywhere else. They do not desire it so desperately that they can be bought by either side. If they could, they would hardly be worth the buying."

WORLD PEACE

Senator Mansfield views the problem of world peace as much wider in scope than the matter of ending the cold war with the Soviet Union. So do others, of course, but the Senator attaches the highest importance to this perspective and advocates it with great vigor.

Most Americans are convinced that the Middle East, Quemoy and Berlin crises were push-buttoned from the Kremlin. Mansfield knows that the Soviet leaders are using these situations for their own ends, but he sees far larger forces at work.

Last May, for example, he de-

livered a series of addresses in the Senate on what he called the "pressure points" against peace: Vietnam, Formosa and Korea in the Far East, the whole Middle East, and the division of Germany and the satellite tyranny in Europe.

"At these pressure points," he declared, "the danger arises not merely from the tensions between the United States and the Soviet Union. It arises equally and, perhaps more, from the instability that is inherent in these regions themselves. It is not inconceivable at these points that, in the manner of A-bombs setting off H-bombs, the Russians and ourselves may become involved in a conflict, set off by hands other than our own."

With this as his basic premise, Mansfield puts a greater emphasis on programs that aim only indirectly at anti-Communism: West European federation, German reunification and self-development proposals for the Middle and Far East. For this reason, too, and without being "soft" on Communism, he welcomes high-level talks with the Soviets, after careful preparation.

This view is also the background for such Mansfield statements as: "We cannot take refuge in the

smug assumption that we are doing all that can be done to preserve peace. We cannot content ourselves with pointing a finger of scorn at others, however much it may relieve our feelings.

"Regardless of what others may do, we must search for a way to transform this blind lull of mutual terror into a more durable peace. That is a responsibility which we owe to the people we represent; it is a responsibility we owe to mankind."

DOMESTIC POLICY

Mike Mansfield ties U. S. foreign policy and the country's domestic well-being into one tight bundle. He criticizes the Eisenhower Administration for pushing Western defense projects while, in his view, it fails to act with the same urgency in fighting the recession. With the

Senator it is not a matter of putting the one ahead of the other; they belong together.

He is convinced that the United States can exert leadership in the free world only when its own people have a fair measure of prosperity. Speaking last March of the miners hit by the recession in his home state, he remarked: "My people are talking about spuds, not sputniks."

PARTY POLITICS

While many argue for bi-partisanship in U. S. foreign affairs, Mike Mansfield pleads for "tri-partisanship." He agrees that world peace is so important that Democrats and Republicans should place it above party politics.

But with him there is another side to the coin. The White House should consult with Congressional leaders at every step of the way in building foreign policy.

"Until now the practice of advance Executive-Legislative consul-

tation has been a haphazard one," he has written. "Presidents and their Secretaries of State have consulted at times with leaders of their own party, with the opposing party or with both parties. Sometimes they have chosen not to consult at all. . . .

"It is, of course, impossible for the President to consult with the entire Senate. I suggest, however, that as a regular practice he might meet with the majority and minority leaders of the Senate, as well as the chairman of the Committee on Foreign Relations and its ranking minority member, prior to embark-

ing on any major course of foreign policy.

"The comparable members of the House should be included whenever the matter under discussion is likely to involve action by

the entire Congress. . . . In place of what is at best an ambiguous relationship known as bi-partisanship, these procedures can help to produce an effective tri-partisanship with a firm base."

THE WHITE HOUSE

Senator Mansfield has made some hard-hitting comments about the caliber of President Eisenhower's personal leadership of the free world alliance. Here is a sample, related to the Middle East crises:

"I hope that there will be awakened in the Executive branch sufficient vigor, sufficient drive, sufficient leadership and sufficient perception to get us off dead center.

WHAT KIND OF a personality accompanies such views?

Perhaps there is a good clue in the name. The baptismal "Michael Joseph" has now given way officially on his letterhead to the informal "Mike." If this, along with his astonishing success at the polls and in the Senatorial cloakrooms, leads us to expect a bluff, backslapping type, however, we are in for a surprise.

The words most used to describe him are "shy" and "quiet." But the Mike is no misnomer. It fits his platform manner, which is so straightforward and vigorous that it comes close to pugnacity.

In appearance, Mike Mansfield is lean, with a rugged, craggy face. Outdoor sweat would not be out of place on his brow. But the brow

"If there is one single factor which more than any other has undermined the prestige of the United States before the world, it is the negative attitude that branch has manifested toward efforts to get at basic international tensions."

Despite this frankness, he has kept his criticism above the plane of personalities, and has frequently commended specific acts by the President and Mr. Dulles. And he has held his peace in the ticklish moments.

itself, and the man's whole expression, has a thoughtful, reflective cast. It would not be true to paint him as a physical product of the West's wide open spaces. He has spent his adult life in classroom and office.

Mike Mansfield arrived in Montana with his parents at the age of three. He grew up in Great Falls. At the age of 14, he left the eighth grade for World War I service in the Navy. This was in February, 1918.

In 1919 he enlisted in the Army for a year's hitch. In 1920 he enlisted in the Marines for two years. He saw duty in the Philippines and China, and here was born his interest in the Far East.

He returned to Butte, Montana, and got a job in the copper mines.

He had no high school training, so he studied nights in order to pass a college examination. In 1927, he entered the Montana School of Mines and, in 1930, Montana State University. He remained at the university after getting his master's degree, teaching Far Eastern and Latin American history.

In November, 1942, he was elected to Congress succeeding Jeannette Rankin, who had cast the only House vote against the American declaration of war in 1941. Ten years later he unseated Senator Zales Ecton, even though Eisenhower carried the state for the Republicans.

Senator Mansfield has shouldered important foreign assignments for Presidents Roosevelt, Truman and Eisenhower. In 1944 (as a Congressman), he spent two months in China, Burma and India on a mission for Roosevelt. In 1949 he was a delegate to the UNESCO meeting in Paris.

In 1952, as a U. S. delegate to the UN General Assembly in Paris, he debated Andrei Vishinsky on cold war topics. In 1954 Eisenhower appointed him a delegate to the Southeast Asia Conference in Manila.

He signed the SEATO treaty for the U. S., along with Secretary Dulles and a Republican Senator. In September, 1958, he accepted another Eisenhower assignment, as a U. S. delegate to the UN General

Assembly in New York. Almost every year during his tenure in Congress he has taken extensive overseas inspection trips.

Mike Mansfield is well fitted for his critic-watchdog part. His assessments are blunt, but specific and constructive. He is a Democratic team man, but he does not hesitate to concede a political point. He sees the Soviet challenge to the free world—but looks beyond, too. He knows when to admit "I don't know." And he acts from a sense of high moral responsibility.

WHEN HE TOLD the Senate of the peace problems that lie ahead for America, he was also outlining his own task. He said:

"The United States cannot escape from the realities of this era of human history. If we cannot retreat into a nonexistent Fortress America, neither can we charge out in every direction with bombast, billions and bombs.

"If we are to have effective policies, it seems to me that we cannot assume that either action or inaction in foreign policy is of itself good or desirable. We have got to measure every major activity against two general standards: Does the activity contribute to the preservation of peace and the security of freedom? Does it contribute to these ends in reasonable degree commensurate with the costs." ■ ■

■ THE MUCH-MARRIED SOCIETY beauty ran into some friends at a function. "Darling," she cooed, "I have wonderful news! I am getting married next week."

"Really," came the reply, "anyone you know?"

—QUOTE.

—Inside Information—

Emphasis on the Church's role as the judge of the authenticity of miracles is expected in view of the claims already made by some persons in Italy of having received great favors through the intercession of the late Pope Pius XII.

At the same time, a prayer asking God to grant that the late Pontiff one day be beatified has been issued. It bears the imprimatur of the Vicar General of Pope John XXIII for Rome.

All of this will probably mean that newspapers and magazines will now begin speculative articles on the possibility of the late Holy Father's beatification and canonization.

* * * * *

The Ossining, N. Y., controversy over placing a Nativity scene on the high school grounds each Christmas seems headed for the Supreme Court. The American Jewish Congress is pressing the suit, pleading that many Jewish children suffer psychological harm when such symbols are prominently displayed under such authority as the school board.

The Jewish Journal, "Congress bi-Weekly," reports that some members of the Jewish community felt such litigation would stir up anti-Semitism. But an independent study of community reactions, made by a Methodist group and sponsored by the Fund for the Republic, "found no indication that the controversy over the creche had a severe impact on the daily life of the town."

* * * * *

When the statistics become more widely known, it is likely there will be more cries for Congress to

find a way to patch up loopholes in anti-Communist legislation.

In the past year, two U. S. Communist Party leaders were convicted under the membership provision of the Smith Act, principal U. S. anti-Red legislation.

On the other hand, 11 others were acquitted after appeals and the cases of 23 others were remanded for new trials. Not a very good score.

Congress also will be urged to try to clear up the confusion over who says who should get a passport. The Supreme Court says a person can't be denied one on the basis of his beliefs. The thorny question becomes: how to prohibit Communists from free travel in and out of the country without damaging the rights of innocent citizens charged with being Reds?

* * * * *

A "World Refugee Year"? This idea is being talked about. Several major religious orders are backing the proposal and some have formally endorsed a suggestion that it be carried out under the auspices of the United Nations. Perhaps next year.

Why? Aren't there only a few refugees left in Europe? This casual question really upsets proponents of a worldwide, 12-month-long effort to call attention to a tragic situation.

There are some 25,000,000—that's right, million—Asians who are refugees, driven from homes in China, Korea, Northern Vietnam, etc. The number of refugee Arabs in the Holy Land is now more than one million.

Every once in a while the plight of these people is spotlighted. The dismal life of thousands of European refugees was called to the world's attention when the Belgian Dominican priest, Father Georges Pire, was given the 1958 Nobel Peace Prize for

building villages for homeless. But just as swiftly as they picked it up, newspapers dropped the subject and moved to other topics.

If the world refugee year proposal gets off the ground, Congress can anticipate being urged to amend the current U. S. Immigration law, known informally as the McCarran-Walter Act, to get rid of provisions that make it virtually impossible for Asians to enter this country.

Much aid to the homeless comes from private relief agencies of the major religious denominations. Catholics maintain the largest of these—Catholic Relief Services, NCWC—which annually distributes food and other necessities valued in excess of \$15,000,000.

* * * * *

Mother Elizabeth Seton may become this country's first native-born citizen to be raised to sainthood by the Church. Pope John has given approval to proceeding with the cause of her beatification, which may be completed within two years.

The famed nun was born Elizabeth Ann Bayley in New York City in 1744. A devout Episcopalian, she married William Seton, who died in 1803. Two years later she became a convert, then a nun, founding the American Congregation of the Sisters of Charity in 1809. Should her cause prove successful, she would become the second American saint. Saint Frances Cabrini, a naturalized citizen, was the first.

* * * * *

Expect to see one of the most controversial of the 50-cent, slick, monthly "men's magazines" try to gain respectability through a gimmick. They plan to plug heavily articles by well-known authors, using their names to attract big money advertisers.

The high-priced authors, in turn, will be paid by increased revenues.

The magazine, which has been hailed into courts here and there on charges of obscenity, can then counter charges with a show of top-rated authors and respectable advertisers, even though the principal feature of the magazine is objectionable cartoons and photographs.

* * * * *

Speaking of obscenity, postal attorneys are studying the possibility of asking Congress to adopt their idea of a workable legal definition of what's obscene. They claim the Supreme Court's rather narrow definition of obscenity—"appealing to prurient interest"—has been made even more narrow by lower courts which find this the safest course to take.

* * * * *

The U. S. Bishops' statement on the immorality of enforced segregation is being used as a basis of argument against the severe racial separation policy adopted by the Union of South Africa government. Some Catholic and Protestant bodies there are struggling to get across the Christian point of view.

Pressure against government policy continues from the Catholic Archbishop of Cape Town, who recently protested government refusal to permit Negroes to attend Methodist services in a White section of Johannesburg.

* * * * *

Savings totaling about \$3 million a year for non-public schools can be forecast now that they are exempted from Federal excise taxes on such items as school buses, typewriters, etc. The tax never applied to public school purchases. Its removal will ease the burden on Catholic schools.

The Catholic Who Could Have Been PRESIDENT

"THE CATHOLIC QUESTION," sure to be debated hotly in the coming months, would have been answered almost a hundred years ago had a telegram not been thrown into a wastebasket.

Tossed away with that bit of paper was the precedent of a Catholic in the White House, for as history was to prove, General William Starke Rosecrans, a convert, would have been the 17th President of the United States.

One of today's less-remembered Civil War generals, Rosecrans, who adopted Catholicism shortly after graduation from West Point in 1842, was one of the more popular military figures of his era. He turned down governorship offers from Ohio and California. He was elected to Congress by the latter state and was appointed Minister to Mexico and Registrar of the U. S. Treasury.

But in 1864 Republican leaders sought just such a popular man to become Lincoln's running mate in his bid for re-election.

A year earlier, this same Rosecrans had refused to become part of a Republican "plot" to oust Lincoln, when Horace Greeley and other radical members of the party were discontented with the President's war policies.

The plan called for pressure to be put on Lincoln to resign. Vice-president Hamlin would become president, appoint Rosecrans Commander of the Union Armies, who in turn would bring the war to a

swift and desirable end. This would make the already popular Rosecrans a certainty for election in '64.

Rosecrans squelched the movement by refusing to become associated with it, berating the radicals for not having faith in Lincoln.

Now, saner leaders considered him an ideal candidate for vice-president. General James A. Garfield, Rosecrans' friend, was asked to make the offer in a letter to him.

Rosecrans, stationed with the Army of the Missouri, read Garfield's words and immediately wired his acceptance to his fellow General, later to become President himself.

However, Army policy required that all telegrams between Union Generals be cleared through the Department of the Army.

It was thus that Secretary of War Edwin M. Stanton, who was possessed with a strong personal dislike of Rosecrans, refused to send the message on its way. Instead, he crumpled the paper in his palm, and dropped it into the wastebasket beneath his desk.

Garfield, assuming that Rosecrans was not interested when no answer was forthcoming, advised his fellow Republicans to make another choice for vice-presidential candidate.

The man chosen was a major-general from Tennessee — Andrew Johnson. ■ ■

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SKIING IS GREAT FUN . . .

*Vermont's snowy slopes
offer St. Michael's
students a respite
from lectures and exams*



. . . BUT STUDIES COME FIRST.

*Here, Edmundite Fathers have blended indoor studies
and outdoor sports*

College in Ski Country

by JOHN D. DONOGHUE

SHOULD THE STUDENTS of St. Michael's College in Vermont complain of "being snowed under" you might have to inquire as to what they are referring: the unique Edmundite curriculum or a bad spill on the ski slopes which serve as their campus.

Nestled near the Canadian border in Winooski Park, a suburb of Burlington, "St. Mike's" is a college in ski country, offering to its 800 book-weary students a refreshingly new kind of extra-curricular activity.

But much more than becoming a ski lodge with a library, this school for men is fast

ARTISTIC TALENT IS EXPRESSED IN SNOW SCULPTURE.



gaining an academic reputation as one of the country's top small Catholic colleges. St. Michael's course of study quickly convinces "ski bums" they need not apply.

Responsible for this scholastic prestige is the success of the "St. Michael Plan," engineered by Edmundite Father Gerald E. Dupont, former dean and now president of the school.

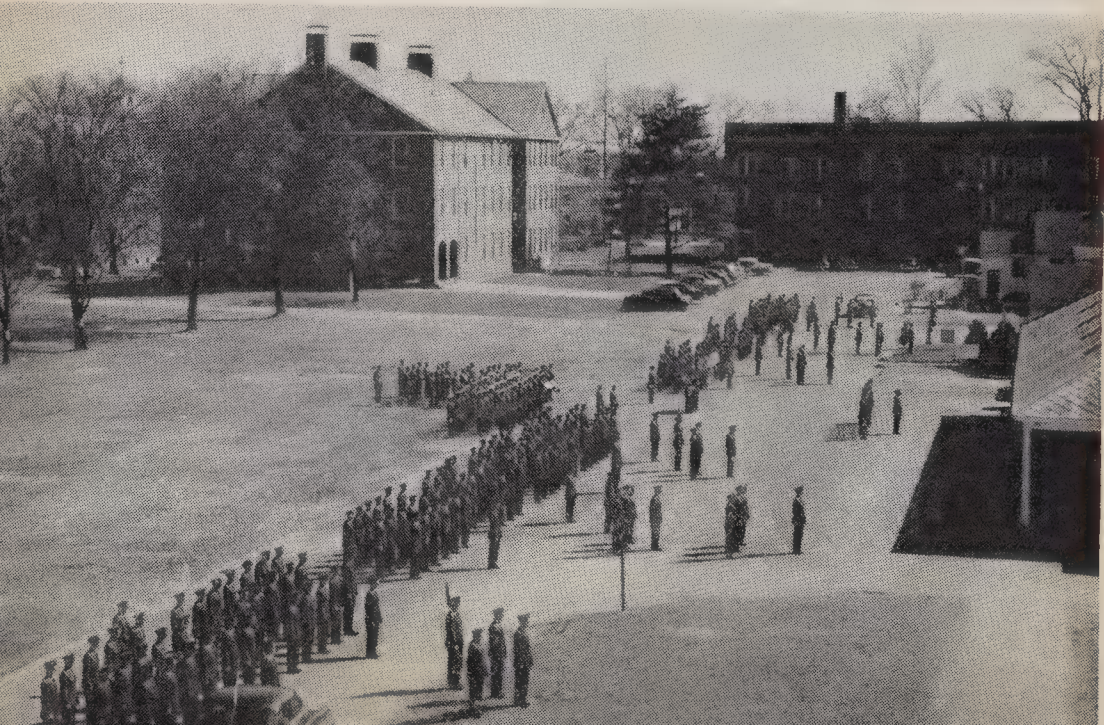
This plan is designed to discourage "cafeteria education," in which unformed minds pick courses at will and end up with a hodgepodge of unrelated information instead of a balanced education.

St. Michael's Plan has paid off, with more than a third of last year's class going on to graduate school, many with scholarships and fellowships. When the U. S. Office of Education surveyed St. Michael's seniors this year, results showed 30% majoring in science. The national average is 12.9%.

A three-year course in "The Life and

ST. MICHAEL'S 'PLAN'

SNOW GONE, SPRING BRINGS OUTDOOR DRILLS ON THE CAMPUS PARADE GROUNDS.



Thought of Western Man" is a required feature of the Plan. Similar to a "Great Books" program, it is modeled on the two-year courses in Western thought at Harvard and Amherst.

In this course, seniors are introduced to Marx's *Communist Manifesto*, Turgenev's *Fathers and Children*, Hardy's *Return of the Native*, the Papal Labor Encyclicals, Joyce's *Portrait of an Artist* and Miller's *Death of a Salesman*.

This course combines with four years of theology and philosophy, two years of laboratory and classroom science, one year of English and two years of Air Force Reserve Officer Training to produce the core curriculum which every student must follow.

The student also elects a definite field of concentration which will fit him for his future career. This may range from American Studies (modeled after the Brown University course), literature and business administration to biology, chemistry and the courses needed to pursue post-graduate work, such as pre-med, pre-engineering and pre-law.



THE ALTAR IN THE SCHOOL'S CHAPEL CONTAINS A RELIC OF ST. EDMUND OF CANTERBURY, FOUNDER OF THE EDMUNDITES.

FROM FOREIGN LANDS

Of special pride to the Edmundite Fathers is the school's English Department for foreign students. Taking advantage of the language program are students from 28 different countries, with the majority from Canada, Latin America and Iran.

Following the Hungarian Revolt, 100 "Freedom Fighters" were sent to St. Michael's from the Institute of International Education, which administers student exchange pro-

grams for the Government. With only two weeks' notice, classrooms were prepared, language laboratories expanded and instructors added. As a result of the course, two-thirds of the refugees were able to obtain fellowships and scholarships.

This work with refugees recalled the founding of the college in 1904, when six Fathers of the Society of St. Edmund arrived in Vermont, expelled from France by the Laic Laws.

Knowing little of the American language, the priests were puzzled by much of what they saw and heard. Signs advertising "SALE" particularly astonished them.

Since the word "Sale" to a Frenchman meant "dirty," they wondered why all these tidy American housewives rushed into stores which called themselves "dirty." The incident is often retold by Father Eugene Alliot, one of those six founders and now pastor of the Immaculate Heart parish at Williston.

The international flavor which has been associated with the College from its beginnings prompted Boston's Cardinal Cushing to comment at a commencement:

"Situating here in Vermont, it intimately shares the thoroughly American mentality of this sturdy New England State. Yet, almost

CATHOLIC AND COSMOPOLITAN



SKIING AND STUDIES
DON'T TAKE UP ALL
OF A FELLOW'S TIME.
THERE ARE GIRLS,
TOO. TWO STUDENT
JUDGES PUZZLE OVER
THE CHOICE FOR
PROM QUEEN.

THE MORE EXPERT
LAND FEET DOWN
ON THE SKI JUMP
ACROSS THE ROAD
FROM THE SCHOOL'S
400-ACRE CAMPUS.



END PRODUCT: EDUCATED MEN

on the borders of the great Canadian nation, it fosters that saving cosmopolitanism which should always be a characteristic of a truly Catholic educational institution."

This "cosmopolitanism" of which the prelate spoke has even found its way into St. Mike's athletic program. It was a great blow to the Hungarian students when they were beaten at their own sport by the American team for the school's soccer championship.

St. Michael's features year-round athletics and its basketball squad has been considered the top small college team in New England the past three years. But skiing remains the top outdoor sport with the student body.

Last year the Outing Club built a new ski jump on campus, while maintaining a ski lodge at nearby Jeffersonville.

Visible from the campus is towering Mount Mansfield, Vermont's most challenging slope, which students often compare to the mountain of studies continually facing them at St. Michael's. But unlike Mansfield, the college offers no "chair-lift."

In more ways than one, students enrolled here may indeed find it "tough sledding." But that's why they come. ■ ■



How NOT to Become a *CATHOLIC*

Expert advice for the guy who is weakening

by GEORGE WILLIAMS

YOU HAVE PROBABLY read a good many articles in which the author tells how he was converted to the Catholic Faith. Each one is unique.

But the one I am going to write is even more unique: I shall give directions on how *not* to be converted when the air is filled with rosaries, and one's children wait

with a certain ill-concealed impatience and foot-tapping for Pop to open his eyes and see the Light.

It does take a bit of doing, I admit.

For instance, you must learn to handle the Joyous Return from Sunday Mass. You are sitting, snug in your upstairs study with the Sunday newspaper strewn around you and your scorepad for the TV football game all made out when you happen to glance out your frosted back-window across the snowy field. The gold cross of the church is visible at the other end, against a pale winter sky.

BUT WHAT CATCHES your eye, and ears, is your four children scrambling through the drifts, cheeks stung crimson by the wind, snow-balling and shouting at each other while your wife joins in the fun with that awkward overhand toss you taught her on your honeymoon.

Of course, you should not have looked out. You intended to keep the shade down because this has happened before—but the sunshine looked so cheerful. Okay, so you're in now up to your heart, which gives the familiar painful lurch at the thought of being left out of the party.

Quick—what to do? Don't keep looking. But don't try to drown out the din with TV. That won't work, either. You'll be tempted to return to the window.

Just close your eyes and concentrate on all the evil which sentiment has done in the world: the pathetic renditions of Dickens' Christmas Carol on TV and radio,

the dog lovers' societies and assorted do-gooders. There! Feel better?

What? You went downstairs to meet them and they hugged you and then you saw your wife looking at you with that brightness in her eyes and it hit you again? Well, I never claimed this was going to be easy, did I?

Let's try the "Child's Cute Remark Made Unexpectedly at the Breakfast Table." Sheila's a chubby eleven-year-old with a roguish twinkle in her eyes. She also has a very determined chin, and you've already refused that request for more cantaloupe three times.

"Daddy," she begins again.

"No—."

"Daddy, I want to ask you a question. *Not* more cantaloupe."

"Oh—okay." It's an indulgent father this time, settling back in his chair as innocently as the time he encountered the thumb-tack there.

"What I want to know, Daddy, is *when* are you going to get converted so we can pray for some more worthier causes?"

THE OTHER CHILDREN look up at you with great interest; your beautiful teenage daughter and the two little boys. Your collar seems to have shrunk a size and when you glance desperately at your wife she laughs as if it were just a joke.

I always found it useful, at this stage, to do one of three things: (1) pull the tablecloth onto the floor; (2) develop a critical case of hiccoughs; (3) ring up Father on the phone and find out when the next instruction class begins. Num-

*Don't mind if your oldest son
says: "Daddy is nothing"*

ber Three is much the easiest—so don't weaken!

However, in my difficult situation I turned out not to be alone. I discovered an ally—six-year-old Johnny.

"I'm sorry for poor Daddy," he told Sheila after the Unanswered Question. "If he doesn't want to be a Catholic, let him be a . . . a . . . a . . . What are you, Daddy?"

David, aged nine, shrugged his shoulders in worldly-wise fashion. He was a quiet child, after years of competition with two older sisters and his mother; but when he did speak, it was very much to the point.

To David, religious problems were an old story. His reply to Johnny's inquiry about what Daddy "was" was typical: "Daddy is nothing."

ONCE IN A while, the wife would give way to speech—such as the time we skidded slightly on an icy road and I just missed a large red truck that was heading in our direction.

"Oh, darling," she said, gripping my arm, "just—just if it ever happens that you know you're going to die would you become a Catholic *then*?"

"Oh—I—sure, I'll consider that when the time comes," I mumbled uncomfortably.

But I did have Johnny. *He* never asked me why I didn't go to church.

Yes, Johnny was a great comfort. A real believer in live and let live, an island of refuge in that cannonade of Sheila's rosaries and my wife's unexpected arrow-bright looks of tenderness and longing.

UNTIL THE DAY he came home across the slushy field, bursting with excitement and cheer. He was waving a green and white paper-covered object, and he shouted as soon as he was in the house.

"Daddy! Daddy! Look at my new book!"

And he handed me a Baltimore Catechism. I suppose my face must have fallen, for Johnny cheered me up in his usual loyal fashion.

"Don't worry, Daddy. *You* don't have to answer the questions. Just listen to me say 'em. Boy, am I lucky! I can go to C'mmunion next May!"

How could I pull the shade down on *this* window? Well, as I said, it takes a little doing—but stick with it! That's what I did. I stuck like a burr, and that evening, after Johnny's triumphant recitation of Lesson I, I was so "burried" in my thoughts that I didn't hear anything said at the dinner table until dessert.

Then the children got into a loud discussion of what they would get if they had a million dollars, and while the Cadillacs and swimming pools were bandied back and forth I decided that normalcy had

returned. My forehead unknitted and I entered the game.

"Money doesn't buy everything," I warned. "Still, I guess you could have about anything you wanted for a million dollars."

"I just want a basketball—and a court, heated, out in the field so we can play outdoors in winter," said David.

"Cadillac convertible, you dope!" Sheila interrupted. "And a swimming pool and a split-level house and—."

"Basketball court is better!" shouted Johnny, loyally supporting the male faction as usual.

Mother smiled and turned to Elizabeth. "And what would you want—our big girl?" she laughed.

ELIZABETH HAD HER mother's tact and never said a word about me, the black sheep of the fold. Evening gowns and cheer-leading and first dates, I figured, were the explanation for that.

Her eyes began shining. She was beautiful, if possible even more beautiful than her mother sixteen years ago, and my heart ached to give her the gown, or fur coat, or The Boy she would probably want most of all.

"If I could have anything I wanted, I'd just want one thing,"

she said softly. "I'd want Daddy to be a Catholic."

There was that sudden, unexpected silence again. As though someone had rung a silvery Sanctus bell, to whose echoes all were intently listening—and I didn't dare look at my wife or at any of my children. In fact, there was only one thing to do.

I took hold of the tablecloth and tugged. But we always have our big meal at night, and the pot roast held. I tried a couple of hicoughs—but my throat was much too swollen to produce even a half a one.

Only the third alternative was left open to me. So I got up and slowly walked over to the phone. "Father," I said when he answered, "how would you like to have *two* First Communions in the Williams family in May?"

After the bedlam and shouting in the dining room subsided, I overheard a comment by my wife. It half sounded as if she said, "I thought that big red truck would never hit him."

That's the end of my instructions on how not to become a Catholic. From here on, you'll have to pioneer alone. I'm too busy snowballing the kids home from Mass these days. ■ ■

■ STRATEGISTS IN THE Kremlin were plotting war.

"We could send ten men to the United States with atom bombs in suitcases," suggested the leader. "One could go to New York, another to Detroit. . . ."

"No," interrupted the comrade. "We couldn't do that."

"Why not? We have plenty of atom bombs."

"Yes, but where are we going to get the ten suitcases?"

—IRVING R. LEVINE in *"Main Street, U.S.S.R."*

THE OLDEST CITY

OVER A HALF-CENTURY before the Pilgrims landed at Plymouth Rock, the nation's oldest city was founded at St. Augustine, Florida, amidst the unfurling of Spanish banners, planting of the Cross and the offering of Holy Mass.

The oldest white settlement in the United States, it witnessed the introduction of Catholicism to America. Accompanying the Spanish explorers, anxious to spread the Empire, were the missionaries, just as eager to spread the Faith.

The town was founded September 8, 1565, but received its name when land was first sighted August 28, the Feast of St. Augustine.

The Cathedral is one of four religious structures in the Atlantic States to be chosen by the Government as a National Shrine. It was built in 1793, with a clock tower being added following a fire in 1887. Its parish is the country's oldest, with records dated 1794 still in existence.

Located within the city is the oldest Catholic Mission in America, "Nombre de Dios," where the first Mass in America is believed to have been offered.

On Easter Sunday, 1513, Ponce de Leon landed north of the city and claimed the country for Spain, naming it "Pascua Florida," meaning "flowery Easter." Although missionaries accompanied him, no records exist to indicate they were the first to say Mass on American soil.

The successful work of bringing the Faith to the Indians was delayed when Florida was ceded to the English in 1763, after which much of the missionaries' work was undone. When Spain got it back as reward for aiding the American Revolutionists, efforts were made to restore Catholicism.

Today, as the Church continues to grow in this booming State, the Cathedral in the mission town of St. Augustine gives evidence of her steadfastness in an area which has shown suspicion and hostility as well as friendliness and opportunity.



Religious News Service

CATHEDRAL OF ST. AUGUSTINE
FLORIDA

Do You Show Enough AFFECTION?

by CARMEL MARTINEZ

IF THE MAN of the house should some evening bring home a box of candy or a bouquet of flowers for the little woman, he might reasonably expect a loving embrace, a kiss and some sweet nothings whispered in his ear.

But many a Jane will greet her John with a cold, suspicious stare and an unromantic, "Well, what have you been up to this time?"

Similarly, if the little woman were to greet hubby at the door after his day at the office with a crushing bearhug, kisses and words he hadn't heard too often since the honeymoon, he might be equally unromantic in his reaction: "All right, now, how much did it cost?"

Homes in which such displays of

affection are so rare as to invite suspicion can be called anything but healthy. A family is much happier when its members get excited about one another, when affection is shown as a part of normal home life.

Carelessness and laziness cause too many couples to forget the open expressions of affection which made their courtship so memorable and pleasurable. For some mysterious reason, marriage seems to have ruled out a show of affection.

The little courtesies, the kind love-gifts, the words of praise which made courting a pleasure and which promised to make marriage a paradise are gradually considered "too gushy" for grownups.



TOO OFTEN, EVERYDAY EXPRESSIONS OF AFFECTION END WITH THE WEDDING

But a really happy marriage is a sheer impossibility without frequent outward signs of love—whether they be the unmistakable, enthusiastic hug-and-kiss, the trifling, surprise gift, the offer to lend help when it's not expected, or merely the thoughtfulness of asking which TV program your mate would prefer to watch.

Often, a man or woman does not realize until after marriage that his or her mate is not the bundle of warmth that courting days suggested. The dissatisfied wife wonders why she had to marry the peck-and-let-go type of man. The downcast husband yearns for an unrequested kiss, the occasional unexpected embrace.

These persons who recognize the need of affection from others might be the very ones who do not express affection themselves. Generally, the unexpressive fall into four types:

1. The Unenthusiastic
2. The Unable
3. The Unwilling
4. The Uninformed

The Unenthusiastic. While the heartfelt hug-and-kiss can leave little doubt about what feelings exist between husband and wife, some react against such a display even though their love be sincere and true. Naturally undemonstrative, they look upon such actions as ostentatious and unnatural for them.

They prefer to show their love in less obvious ways. The wife may frequently bake her husband his favorite dish, make sure he is well-dressed as he leaves for work.

The husband may regularly compliment his wife on her cooking or tell her how attractive she looks. Now and then he may step into the realm of the enthusiastic for him, when he repeats over and over how tasty a particular slice of pie was that night.

Unfortunately, many times neither recognizes these gestures in the other as signs of affection. Yet they are. And when two people knowingly express their affection in this manner, it may be as satisfying, and less frightening, as the hug-and-kiss style of affection.

The Unable. Some persons find themselves virtually unable to show affection. Realizing their shortcomings, they may actually consult a doctor and explain their incapacity to show their mate the enthusiastic affection they know their partner needs.

Among the questions the doctor asks are: "Were your parents affectionate with each other? Did your mother cuddle you frequently as a child? Did your father put his arm around you?"

Invariably, the answer is "no." According to Mayo Foundation's professor emeritus, Dr. Walter C. Alvarez, such a lack of ability to show affection is in part an inherited tendency.

With conscious effort in most cases, individuals can modify their tendencies. But husbands or wives no longer feel "neglected" if they

discover their mate is the type which is "unable" though willing.

The Unwilling. In contrast with the man who wants to show affection and can't is the husband who does not want to and won't. He may recoil or walk away at any show of emotion. He may push his wife off his lap, or a wife may gently slip away from an arm gently placed around her shoulders. The most subtle show of affection, such as a compliment, is rejected.

Dr. Alvarez claims that there are many men and women who cannot be affectionate with anyone, even with their own children.

A child may be bubbling over with excitement the day he graduates from grammar school. A mother's lack of affection nearly breaks the child's heart when she says, "It's nothing to get excited about. When you graduate from high school will be time enough."

In these situations, the partner capable of affection must fill the void in the lives of their children who require a nourishing diet of love for their emotional growth.

The Uninformed. The great majority of those who do not show affection actually want to but don't know how. The habit of showing affection can be developed. It is a technique that can be learned. And to become a habit, it must be worked at constantly.

Of course, the unaffectionate family does not become affectionate all at once. But there is no time better than the present to make a start.

An affectionate family just doesn't "happen"

Here, then, are a few suggestions.

Make a *conscious effort*, frequently, to display to your mate and others in the family the love and affection which probably exists within you. By repeating the actions and thoughtful gestures, you will become less shy and self-conscious about them as time passes.

Plan *doing things together* as a couple. Husband and wife can work side by side on the same home projects. While she is holding the ladder, he can paint the ceiling. Or if heights make him dizzy, then perhaps he can hold the ladder while she paints. Anyway, work together at the same thing at the same time.

Be together, and that means more than living in the same house. The husband can be buried in the newspaper all evening while the wife is sitting across the room watching three hours of television, and they may still not be together. No communication is involved there.

Develop like interests. The husband whose only pastime when he returns from work is watching the fights (on TV) will probably have to broaden his scope if he expects his wife to participate. Likewise, the wife may have to do some active listening to her mate and some reading on the side if she expects to discuss current events or his work intelligently with him.

Naturally, these interests, after they are developed, should be mutually enjoyable. For dad to select

a fishing trip vacation when mom hates fishing and always will is not really doing things together. And for mom to expect dad to comment endlessly on her stories about the daily happenings of the ladies in the block is scarcely close communication.

Some sacrifice on the part of each individual undoubtedly will be necessary, but most of the time both parties should really enjoy what they are doing together.

When the family unit includes children, their likes and dislikes also should be taken into full consideration. Parents show them affection by planning family parties, by getting everyone together to pop popcorn on an evening, by playing games.

Be quick to praise. Everyone likes to be praised for something he thinks he has done well. Quite often a thought of approval crosses your mind, but you don't express it. Next time say what you think.

A DINNER DOESN'T have to compare with the best that mother used to make for a husband to say it's good. Or a man's opinion doesn't have to contain the ultimate gem that will solve all the world's problems to gain approving consent from his wife.

When you suggest to some wives that they praise their husbands, they will ask in exasperation, "What does my husband ever do for me to praise him?"

She can't be looking very hard.

Express appreciation of gifts. Will anything rend a child's heart more, after he spent his savings on a gift for mother's birthday, than to hear, "What did you waste your money on that for?"

Perhaps she would rather her child had spent the money on himself and was really grateful. But she didn't know how to express affection.

Maybe a wife has searched a half dozen stores for a sports shirt of a certain color and collar style she knows her husband admires. She expects a little extra appreciation. Instead the gift gets a casual glance and an unenthusiastic, "Thanks." That's all. Her spirits dissolve like the soap suds in the greasy dishes she turns to.

OR WHAT HUSBAND, after presenting his wife with something he has bought, hasn't heard her say, "Now why did you get that when it doesn't match the rest of the set at all. I'll have to go back and ex-

change it when you could have gotten the right thing in the first place."

Such reactions are sure to banish affection in a hurry. Sincere appreciation for the thoughtfulness, even if the gift is insignificant or unsuitable, can be expressed in all honesty. And it will do wonders in transforming a home that lacks affection.

IF YOU ARE ONE of those who do not show affection, or show it only occasionally, take a long look at yourself. See if you don't contribute to the drab, hum-drum existence that happy home-life should supplant.

Try giving affection to your mate, not once in a while, but frequently every day without miss. Try giving more praise and expressions of love to your children. Then watch the change.

Switch from cool to warm. You'll be happier that way—and so will everyone else. ■ ■

■ A YOUNG LAWYER, pleading his first case, had been retained by a farmer to prosecute a railroad for killing 24 hogs. He wanted to impress the jury with the magnitude of the injury.

"Twenty-four hogs, gentlemen! Twenty-four! Twice the number there are in the jury box."

—STAR SHOOTER.

■ LOTS OF HORRIBLE things can happen to you, too. You know, life's embarrassing moments. Just the other day I asked a dear old lady how her husband was standing the heat. How was I to know he had been dead for two months?

—CATHOLIC STANDARD.

■ A DYED-IN-THE-WOOL baseball fan was persuaded by friends to go to the horse races. Being a beginner, he picked a 50-1 long shot and put \$2 on the nose. Coming into the stretch the long-shot horse was neck and neck with the favorite. As they neared the wire for a photo finish, the baseball man hollered, "Slide, you bum! Slide!"

—QUOTE.

Entertainment

J. D. Nicola reports:

GONE WITH THE WIND, the all-time top money-making film, is about to lose that distinction to DeMille's THE TEN COMMANDMENTS.

"GWTW" has grossed about 33 1/2 million since 1939 with the aid of five re-issues, but the Biblical epic has already netted 32 million on its first release. No other motion pictures come close to these two in listings recently compiled by "Variety," the show-business weekly.

However, the film which could top both leaders is one yet to go into production: 20th Century-Fox's THE GREATEST STORY EVER TOLD, based on FULTON OURSLER'S best-seller on the life of Christ. It was Oursler's research for this book which ultimately led to his conversion to Catholicism.

* * * * *

The success Hollywood has always had with the Biblical and religious theme (THE ROBE is 5th on the list; QUO VADIS 14th; SAMSON AND DELILAH 18th), has encouraged the remaking of BEN HUR, the 1926 film still among the top 200 box-office leaders.

Movie minds have also agreed that the time has come to give Bing Crosby another parish as reward for his BELLS OF ST. MARY'S (24th) and GOING MY WAY (34th). Father Bing will appear in SAY ONE FOR ME this Summer.

* * * * *

YOUR HIT PARADE, the radio and television program which since 1935 has been broadcasting "America's taste in popular music," obviously is not

sold on the current flavor.

The present TV format de-emphasizes today's rock 'n roll hits by hustling them on and off in two quick medleys, whereas formerly the top tunes were the whole show. One of the key reasons for the change, according to CBS-TV, is the weak claim current best-sellers have on "popularity."

Hoping to give viewers a reminder of what good music sounds like, the producers are featuring albums of Broadway musicals and songs from HIT PARADE programs of the past, when "hits" could not as easily have been scored "errors."

* * * * *

While THE CHIPMUNKS were bringing chuckles to millions during Christmas season with their novelty recording, STAN FREBERG was bringing aggravated ulcers to advertising execs with his.

GREEN CHRISTMAS, a seven-minute satire, pummeled the people responsible for the commercialization of Christmas. It reached the mid-40's on the "top 100" charts, exceptional considering its length, the fact that it was not a dance tune and that pressure tactics were used by ad agencies to keep it off the air.

* * * * *

THE INN OF THE SIXTH HAPPINESS opened and closed in many towns with little or no mention that it was recommended by the Legion of Decency.

It was the first film in the 25-year history of the Legion to receive a positive rating, since formerly the L.O.D. went no further than to classify a picture as "unobjectionable."

Of more surprise to some was not the Legion's adoption of an affirmative policy, but its selection of an Ingrid Bergman film to launch it—a setback for those maintaining that a star's personal life must be considered along with professional performance.

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It is problems like these, not the head-lined problems you see in the newspapers, that are the vital problems affecting most happily married Catholic couples. They are vital because to solve them is to fuse your love more firmly, to renew its spiritual strength.

To help Catholic couples meet the challenge of these problems is the purpose, and the success, of **MARRIAGE**, the magazine of Catholic family living. For **MARRIAGE** is unique as a Catholic

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Main Street, U.S.S.R., Irving R. Levine (Doubleday. \$4.50)

Irving R. Levine, NBC correspondent in Moscow since 1955, portrays what everyday life is like in the Soviet Union. The book contains endless and amazing facts. It could also be called an almanac. On some pages, Levine seems unable to discriminate between trivia and vital information, but from the shower of factual confetti, a pattern of life in Russia does emerge.

The author skillfully describes the basic changes in Russia since de-Stalinization. Shortages in housing and food are the two main domestic problems right now. Housing is hopelessly in short supply. The inefficiency of collective and state farms means slim pickings at the Soviet table. Levine asserts both problems are a long way from being solved by the planned economy of the Soviet system.

Some of the astounding facts in *Main Street, U.S.S.R.*:

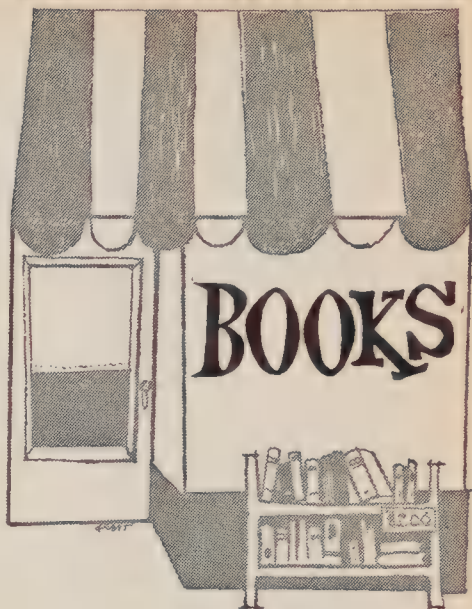
—Even Soviet leaders at times, when talking about the future, slip into phrases like “God willing.”

—Russians marry by registering and paying a fee; no vows are exchanged and there is no ceremony.

—Few societies have given rise to such a variety of swindles as the Soviet society. Shortages cause swindlers to flourish.

—The Russian population is only 20% larger than the U. S. population, but the American birth rate is 25% higher. Four million babies are born each year in the U. S.; three million in Russia. Cramped housing accounts for the

information on



low birth rate in Russia.

—The Communist Party consists of only seven million members in a population of 200 million. Money will not purchase a roomier apartment in Moscow, but Party membership will.

—Irreverent non-Communist visitors refer to the embalmed Stalin and Lenin as “the gruesome two-some” or “the cold cuts.”

—Of Russia’s 334,000 doctors, 76% are women.

—In the U. S., one farmer feeds 18 people; in Russia, one farmer feeds five. Only 14% of the American population lives by farming; 40% of the labor force in Russia work the farms.

—During Stalin’s time, it was a common occurrence to denounce someone as a foreign agent simply to get his apartment. In order to

break the practice, newspapers now carry reports of people being jailed for making false accusations.

—There are only 35 TV stations throughout Russia.

—Canned goods carry no brand names because all are produced by the government.

—In 1958, 8,500 Americans visited Russia.

—There is no psychotherapy in Russia. Freud is considered a fake. There is only counseling.

—Although Russia published no figures, it is evident that alcoholism is a tremendous problem.

—Russia has racial discrimination. Russians look down on the eastern Asiatic races. Anti-semitism clearly exists in Moscow.

The Secular Journal of Thomas Merton (Farrar, Straus & Cudahy. \$3.75)

Thomas Merton's gifted pen has given millions vivid insights into his conversion and spiritual growth. From his cell in the Gethsemani monastery, he has voiced the spiritual aspirations of the present American generation — "lost," "beat" and "hooked." His spiritual odyssey, *Seven Storey Mountain*, is a modern religious classic.

His secular journal covers the years 1940 and 1941, when Merton was twenty-four and twenty-five years old. These were the years following his conversion, immediately preceding his entrance into the Trappists.

The book is the young Merton in his callow, dogmatic phase. As he himself admits in the introduction, "Certainly the views and aspirations expressed, at times, with

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such dogmatic severity, have come to be softened and tempered with the passing of time and with more intimate contact with the spiritual problems of other people."

Nevertheless, the book has Merton's verve, and at times it flashes savage prophecy with a cutting, true ring. The vivid, paradoxical contrast between the deadening wealth and luxury of "lively" New York and the true Latin vitality of poverty-stricken Havana is superb.

Merton's sure grasp of literature is evident in many pages. His discussion of Dylan Thomas and James Joyce is excellent. Hitting the mark is his complaint against the *New Yorker*, not for being against Catholics, but for being unfunny.

For devotees of Thomas Merton,

these years of his journal offer satisfying literary flashes. The substance of the thoughts he offers, however, will be found in his later writings.

The Thorn of Arimathea, Frank Slaughter (Doubleday. \$3.95)

Frank Slaughter is an old hand at spinning a yarn that bristles with action. He also knows his way around the New Testament. In *The Thorn of Arimathea*, he blends both, emerging with a novel in the best tradition of modern biblical horse opera.

With ample sword play, chases, violent deaths, miracles and a solid romantic theme, he tells the story of Joseph of Arimathea, Veronica and a Roman doctor named Quintus.

Quintus, physician to the dying Emperor Tiberius, is sent to Jerusalem to bring the famous healer, Jesus, to cure his imperial patient. He finds that Our Lord is dead two years.

While in Jerusalem, Quintus discovers many Christians, among them Veronica, who still possesses the miraculous veil she used to wipe Christ's face during His agony. It saves Quintus' life when he is stabbed by toughs, sent by Caiaphas to kill him. The High Priest wants no reminders of the Galilean poking around Jerusalem.

Veronica and Quintus fall in love and are married. Meanwhile, they have come upon the fakir-magician, Simon Magus, who convinces Quintus he can cure Tiberius. All head for Rome. Pilate, who has been recalled from Palestine to answer for the Samaritan

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riots he could not control, happens to be on the same ship.

When they reach Rome, they learn the news of Tiberius' death. Caligula, the new emperor, gives Pilate a lush governorship in Gaul. Quintus, Veronica and Joseph accompany the distraught and deranged executor of Christ there.

When fighting breaks out in Gaul, Pilate, now morbidly depressed, meets violent death over a cliff. Quintus, Veronica and Joseph are captured by the Druids.

We are a long way from Palestine now, and the author shifts into free-wheeling. Quintus and Veronica become separated. He last sees her being offered as a fiery holocaust by the Druids just as he is bashed on the head—something that happens with alarming frequency in the latter part of the book. Miraculously, however, the lovers are re-united at the end, and Quintus becomes a Christian.

The biblical references throughout the book are accurate. Christ's divinity is acknowledged, and there are good glimpses of early Christian history.

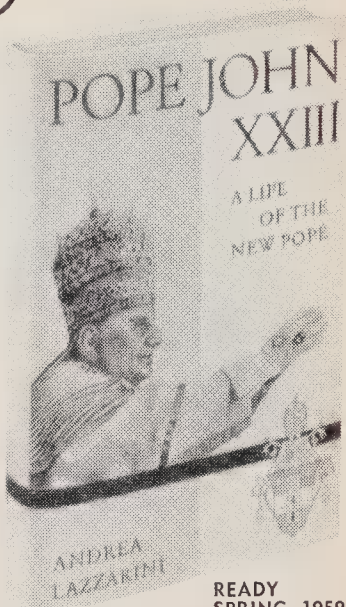
Unfortunately the author makes Veronica's veil into a kind of magic lantern, so the true dignity and purpose of Christian miracles are undermined. Not taken too seriously, this novel makes diverting, light reading.

First Steps to Sanctity, Rev. Albert Shamon (Newman. \$2.75)

Father Shamon's brief essays, designed for beginners in the spiritual life, are delightfully warm, apt and readable. The author is a man

HERDER AND HERDER NEW YORK

brings shortly:
the authorized biography



READY
SPRING 1959

Cloth, three color jacket, 25 illustrations, \$3.25.

With this book, the life of Angelo Roncalli, Andrea Lazzarini marks the end of his thirtieth year spent working day after day in all weathers as a journalist of *L'Osservatore Romano*, the Vatican paper. Here for the first time we have a biography of a reigning pope written in a plain straightforward language: even the very moment of his election is presented from the point of view of the man on the street who is sitting in his home, watching television.

Yet it is a reference book, strong, jam-packed with facts, events, names, dates—with the very stuff of history, in fact—and even so it moves nimbly, it grips, it is just like a conversation. It is enlivened with repartee, and with references to many who are still alive—and famous—today: De Gaulle, Von Papen, popes and peasants, nobles and navvies and nuncios, all tramping across these vivid pages—many of which are illustrated.

There are copious notes at the end of each chapter, and every one is a miniature thesis, with a bibliography for the more intrepid.

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Books

Virginia Kendall reports:

Book publishing in 1958 reached near all-time top levels. Publishers listed almost 13,000 titles covering every field. The fast growing market for religious books continued to swing up. New outlets for paperbacks were opened. Book stores expanded their facilities.

What kind of books did publishers think readers want? Titles printed fell into these categories: 1, fiction - 2,011; 2, juvenile - 1,870; 3, religion - 896; 4, science - 839; 5, history - 802; 6, biography - 622.

Though fiction leads the field, there were really few top-flight novels in the listing. Good sales were no index of good quality. Some accuse the publishers of catering to inferior tastes and disregarding literary standards. The truth is that good novelists have not been producing. The quality writers of promise in last year's output were too few in number to satisfy the demand of the public. The publishers can't pay their rent with revenue from books they don't print.

All time best seller in fiction may be DR. ZHIVAGO, by Boris Pasternak (Pantheon). By Christmas, sales reached 443,000; Book-of-Month Club orders may total a quarter-million alone. Cresting the wave of interest right now is the Nobel Prize winner's SAFE CONDUCT, a collection of short pieces now in third printing. The paperback edition (New Directions Press) has already sold 30,000 copies.

Second in sales last year was LOLITA, third was FROM THE TERRACE. Catholic reviewers generally classed neither fit for print. Gilbert Highet, non-Catholic reviewer, agreed LOLITA was a book which "never should have been written or published." Yet, both are slated for movies and paperback; may join another gutter-classic, PEYTON PLACE, in high sales (7,677,000 in paperbacks.)

In the list of top ten best sellers were WOMEN AND THOMAS HARROW (John Marquand), VICTORINE (Francis Parkinson Keyes). Not monuments in literature, but not bad fiction either.

Newest Catholic best seller is: THIS IS THE MASS (Daniel-Rops, Bishop Sheen, Karsh). Hawthorn plans to duplicate the editorial excellence and format with another book by the trio, THESE ARE THE SACRAMENTS, for release this Spring.

Here's an item for the present age of advanced science. Sales are booming on FOLK MEDICINE (Holt), a collection of home remedies for common ailments. Vermont Doctor D. C. Jarvis wrote it. We're not medical experts, so can't judge the value of Doc's prescriptions. The point is: writers whose approach and appeal is to the everyday fellow you meet on the street are not out of business. We've not arrived at the intellectual or scientific summit yet. Incidentally, Dr. Spock's classic BABY AND CHILD CARE in all editions has sold 10 million copies.

Recommended Lenten reading: A KINGDOM FOR A CROSS, by Helen Margaret (Bruce) . . . ST. CATHERINE LABOURE AND THE APPARITIONS OF OUR LADY, by Omer Englebert (Kenedy) . . . THE CURE OF ARS, by Margaret Trouncer (Sheed & Ward) . . . WE HAVE A POPE, by Msgr. Albert Giovannetti (Newman).



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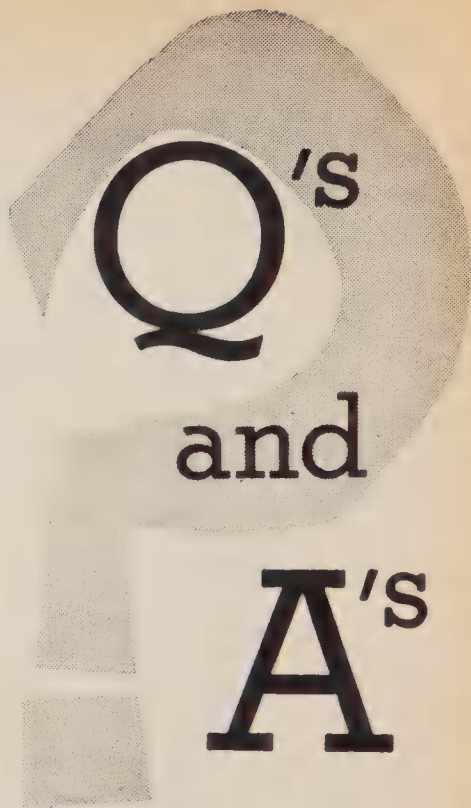
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Is the teaching of a Pope in an encyclical letter infallible?

Before answering this question directly, may we say that the Pope can teach infallibly on matters of faith and morals. He does this in a definite and a solemn manner on certain occasions. Such would be the definition of the dogma of the Immaculate Conception in 1854. The decrees of the Vatican Council in 1870 would fall into this category. In more recent times, the proclamation of the dogma of the Assumption of the Blessed Virgin Mary by Pope Pius XII would be a solemn, infallible statement by the Pope.

Now, to answer your question, the Pope can also teach in this infallible manner through encyclical letters. However, he usually does *not* do this. Even though he does not teach *infallibly* in encyclical letters, the Pope still teaches *authoritatively* in them. Hence he may not be contradicted publicly and ordinarily the teaching commands the internal assent of everyone.



It is possible for the Holy See to teach with authority which is binding, even when not teaching with infallible authority. Very much of the teaching of the Holy See is of this character. Decrees of the Congregations and encyclicals are examples. For a Catholic to deny such teaching publicly would be sinful.

The reasons for this are clear. The great authority of the Church in the matter of faith and morals must always be recognized. When teaching publicly, the Church exercises the greatest care to insure that the teaching is accurate and correct. Learned authorities in the particular field are consulted and the greatest prudence used in deciding issues. Hence reasons for

doubting would hardly be possible under the circumstances.

People who are expert in the particular area covered in the encyclical letter might think this non-infallible statement was not true. This would be rare, but should it arise, the expert could withhold his internal assent and make his objections known to Church authorities.

Pope Pius XII wrote in 1950 concerning the authority of encyclical letters: "Nor must it be thought that what is expounded in encyclical letters does not itself command assent, that on the pretext that in writing such letters the Popes do not exercise the supreme power of their teaching authority. For these matters are taught with the ordinary teaching authority, of which it is true to say, 'He who heareth you, heareth me'; and generally what is expounded and taught in encyclical letters already for other reasons appertains to Catholic doctrine. But if the Supreme Pontiffs in their official documents purposely pass judgment on a matter up to that time under dispute, it is obvious that the matter, according to the mind and the will of the same Pontiff, cannot any longer be considered a question open to the discussion of theologians."

Does a person who cheats in a contest and wins have to make restitution to his competitor?

One should make restitution of some kind in this instance. If restitution can be made to the person who certainly would have won the prize, then it should be done. Where doubt exists as who would

have been the winner or where serious difficulties would ensue from the revelation of your cheating, a confessor should be consulted as to the just and moral course of action. However, the cheater does not have right to possession of the prize.

What meaning is attached to the sprinkling with holy water and incensing the bodies of the dead? They must have been judged long before this ceremony.

We do not have to limit prayers for a person's salvation to the time immediately before or at the very moment of his death. All our prayers, whenever they are said, are present to God, Who is not limited by time.

The Church expresses some of her prayers for the dead through actions directed toward the body because the body has great dignity. God will one day raise in glory the bodies of those who are saved. So whenever we pray for the dead, even when we do not have the specific intention in mind, we are asking for the glorious resurrection of the bodies of the dead. In sprinkling and incensing, the Church fittingly blesses and hallows the bodies of the deceased.

May a Catholic attend the bridal shower or reception of his sister or brother when the Catholic being wed is attempting marriage outside the Church?

He may *not*. The person who attempts such a marriage is committing a sin publicly. The brother or sister who attends the shower or reception gives public approval to this sin.

Is it right to permit the autopsy of a relative who just died?

It is right and strongly recommended when doctors advise it. The advancement of medical diagnosis and practice often requires it. Besides, it often is a consolation to relatives to know the exact cause of death.

What is the stand of the Church on Theresa Neumann?

The Church takes no official stand. Recently her bishop decreed that Catholics should not visit her for reasons of piety.

The Church believes it is possible for God to give the stigmata to individuals. But the Church has not said that Theresa Neumann's stigmata are miraculous. Catholics are free to believe what they wish in regard to her.

Books defending Theresa Neumann and others denying the miraculous quality of her stigmata have been written.

Is it wrong for a man to remain a bachelor?

Not necessarily, but under some circumstances it could be. There may be good, excellent and even noble reasons for his remaining single. Perhaps he must support his parents or other relatives. Occasionally dedication to some noble profession absorbs his life completely.

On the other hand, if the avoidance of marriage stems from selfishness, sloth or cowardice, or if it exposes a man to undue danger of immorality, it is blameworthy. God intends the married state for most men and to refuse it on whimsical

choice or unreasoned preference is wrong.

Whether to marry and whom to marry are matters of grave responsibility. They may not be treated with frivolous indifference.

What do I have to do to become a Catholic? Do I have to be baptized all over again?

The first step toward becoming a Catholic is to go and see a priest and ask him to arrange for you to have a course of personal instruction about the Catholic Faith. You can do this even if you simply want to learn about the Faith without actually becoming a member of the Church.

It is only at the end of this course of personal instruction from the priest that you will be expected to make up your mind whether you want to be a Catholic immediately, or not. The priest will be willing to receive you into the Church only if you are fully convinced in your own mind of the truth of the Catholic Church.

He does this at a short private ceremony in which the only thing the person being received has to do is to read a profession of faith. If it is quite certain that you have already been baptized, there will be no question of your being baptized again. If there is any doubt about it (as there usually is) you will be baptized conditionally.

That means that the priest will pour a little water across your forehead and say at the same time: "If you are not already baptized, I baptize you in the name of the Father and of the Son and of the Holy Ghost."

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